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GENTLE INFLUENCES.

Violets, in the leafiest shade,
 By their odors are betrayed;
 Soft winds, over flower-fields blown,
 By their fragrant breath are known;
 Dew, by freshened leaves confessed,
 Wets unseen Earth's slumbering breast;
 Rills, from out the bleak hill-side,
 Swell to rivers, deep and wide;
 Rivers, flowing fast and free,
 Widen to the boundless sea;
 All great things that move the earth,
 To gentle issues owe their birth;
 And soft influence still is best,
 Bringing comfort, love and rest.
 Sweet domestic love is strong—
 Leads to Right, and warns from Wrong;
 Kindly whispers mightier prove,
 And to loftier actions move,
 Than the fretful voice of Scorn,
 Of contempt and anger born.

SYMPATHY IN OUR WORK.

F. W. FABER, D. D.

A little book of 70 pages by the above author entitled "Kindness" has been a source of comfort and encouragement to us in this lonely work of abolishing War. Dr. Faber who is the author of many sweet hymns, among which

There's a wideness in God's mercy

is perhaps best known, is a priest of the Roman Catholic Church. We contrasted his utterances lately with those of an educated and useful priest of the same church with whom we held conversation. The latter decried peace societies as attempted substitutes for the church and special efforts to promote peace as trying to supersede the Gospel! This is the common and superficial view taken by many Protestant ministers. Hence one who preaches the Gospel of Peace as a reality and its duties as present obligations, is shunned if not openly denounced. Respect for the man or his office, his associates or his sincerity, may operate to silence open opposition. But the omission of ministerial and social courtesies, the plea of preoccupation, the evident weariness with which the truth is heard, are hard to bear. The Peace reformer is truly regarded either as harmless or useless, and is avoided and tabooed by those of whom he has a right to expect most sympathy and co-operation.—ED.

"You may love God, and love Him truly, as you do, and high motives may be continually before you; nevertheless you must be quite conscious to yourself of being soon fatigued, nay, perhaps of a normal lassitude growing with your years; and you must remember how especially the absence of sympathy tried you, and how all things began to look like delusion because no one encouraged you in your work.

"Alas! how many noble hearts have sunk under this not ignoble weariness. How many plans for God's glory have fallen to the ground, which a bright look or a kind eye would have propped up! But either because we were busy with our own work and never looked at that of others, or because we were jealous and looked coldly and spoke critically, we have not come with this facile succor to the rescue not so much of our brother as of our dearest Lord himself. How many institutions for the comfort of the poor, or the saving of souls, have languished, more for want of approbation than of money; and, though sympathy is so cheap, a lone minister has struggled on till his solitude, his weariness and his lack of sympathy have almost blamelessly given way beneath the burden, and the wolves have rushed in upon that little nook of his Master's sheepfold which he had so lovingly partitioned off as his own peculiar work!"

THE MODOC INDIANS.

The Modocs were amongst the most warlike of the Indians, but under Christian influence they have become peace-loving citizens. Their head chief, Charley, learnt to "cry in his heart many times as he looked back upon the horrors of the war." The following anecdote shows how complete the change was.

At the sudden loss of his nephew by shooting, by a trader upon the border, arising from a dispute about an account in trade, Charley walked erect to the man, while the boy lay weltering in his blood, looked him in the face saying, "I've seen the time when I could settle with you quick, but since I've got the love of God in my heart I can't do that." He admonished his people that day as he met them going to town for revenge, to turn back (pointing to the dead body that lay in his wagon), and to take back their arms, for he had laid his away, and besides he said, "I have no men to lose in that way;" knowing well that they who would use the sword would be likely to lose their own lives in like manner. As is generally known, they took our advice and submitted to the law, by which, after several trials, the murderer was acquitted, because the boy was an Indian and over the line.

WISE WORDS.

JOHN HEMMENWAY.

The people, generally, must read and think upon this question before they will feel much interest in it. Even William Ladd, the greatest Peace philanthropist the world ever saw, when he first heard of a Peace Society for the prevention of war, regarded it as "The dream of good men;" but by reading a few Peace tracts, he soon very clearly saw that the substitution of legal remedies for the prevention of war was so reasonable, and grandly philanthropic, that it would finally supersede war forever. My interest in the great and good cause of Peace is still very deep and tender.—*Arbitrator*.

Saint Anthony Park, Minn., April 16, 1891.

DISARMAMENT.

After extensive travel and observation in Europe, John B. Wood writes the *Arbitrator*:

"It is perfectly apparent that outside of a peculiar body of a sort of ethereal Christian preachers, who have more belief in their own erroneous education than in the truths clearly laid down in the Bible, this armament of Europe is felt by Christians to be wrong—of the devil—and ought, if possible, to be done away with."

THEATRES.

From the day on which theatres were re-opened [on the accession of Charles II] they became seminaries of vice; and the evil propagated itself. The profligacy of the representations soon drove away sober people. The frivolous and dissolute, who remained, required every year stronger and stronger stimulants. Thus the artists corrupted the spectators, and the spectators the artists.—*Macaulay's England*.